Political Communication Experiences of Sundanese Muslim Women Politicians

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Abstract

This research aimed to understand the political communication of Sundanese Muslim Women Politicians in West Java in interacting with their partners in political parties and their constituents. By using a qualitative research method with a case study approach involving five informants who were selected purposively based on predetermined characteristics, the data collection technique used literature review, in-depth interviews, and non-participant observation. The results showed that: a) education from parents; b) the role of religious groups; c) the desire to overcome the problems that exist in society are the reasons for Sundanese Muslim Women Politicians to join political parties. In addition, their aim to become politicians is to become a mediator of communication between the community and the legislature and furthermore to be able to play an active role in making pro-women policies. The novelty of this research is that Sundanese Muslim women position themselves as subordinate, not to be ordinate. Another result of the research showed the motives. There are two motives of Sundanese Muslim women politicians involved in politics, namely the "because of" motive and the "In order to" motive. The political communication of Sundanese Muslim Women Politicians in West Java, especially when interacting with political party colleagues is interpreted as a process of building interpersonal relations. While political communication when interacting with constituents is interpreted as communication to build sympathy and support.

INTRODUCTION

When the political act provides more space to women fight for various problems through political way, but in reality,

political parties being counter-productive. This matter indicated that party resistance still occurs when propose women to be the candidate of the electoral process (Norris, 1996; Campbell, & Wolbrecht, 2006; Meyer, 2012). One of examples was Netty Prasetiyani's experience, the wife of Governor of West Java 2008-2018, Ahmad Heryawan, who was a cadder of Partai Keadilan Sejahtera, she was pushed by a group of West Java people to run for Governor of West Java 2018-2023. But this intention did not get

positive responses from several community organizations including her party, PKS.

As reported by Republika, approximately 13 islamic mass organizations which joined within Aliansi Masyarakat Peduli Jabar (AMPJ), committed to oversee the West Java Governor election 2018-2023. The organizations claimed to have conducted studies, and agreed to refuse women leadership in the election. Even the result of the study was made in a letter statement that was signed by all group representatives. According the leader of AMPJ, HM Roinul Balad, after conducted the study, all groups agreed to refuse women leadership in the election. *"We ask, either to PKS West Java or central board, to reconsider their decision to nominate women"*, Roinul Said. (Lukihardianti, 2017).

Responding this resistance, in the interview with researcher, Netty claimed the refusal is an unclear fright from a patriarchal group. *"So that (the refusal), for me is over fright. Who am I? I do not have guns, even do not master. So, what should be afraid of Netty Prasetyani?"*, She told.

Netty expressed that women presence in politics has been regulated by the law. That means, women have equal right and capacity, so it does not need to be

considered a threat in circualtion of political elite in this country. *"If woman's credibility is doubted, a man's credibility must also be doubted"*, Netty Said.

Conceptually, community's atitude that doubt women leader's ability is one of gender bias form. According to Cambridge Dictionary, gender bias is "unfair difference in the way women and men are treated". In the other hand, Krieger (2004), Estévez-Abe (2005) and Mahadevappa (2012), argue gender bias is gender sparations by preferring or choosing one gender than the other.

Moreover, studies about Indonesia woman's politician who is underlying bias treatment was also discussed by Dewi (2008), explained how gender bias still occurs within islam mass organization, Muhammadiyah. The phenomenon occured when 45th Muhammadiyah Congress in Malang. At that time, Aisyiyah side (The Muhammadiyah Woman's Organization) brought out issue of woman existence within drafting team in the C-Commission of the Congress, but the idea got a strong rejcetion from men participants who had more number than woman.

"From that meeting, one experiences the strong resistance against affirmative action to accomodate woman in the Muhammadiyah Central Board. The male chief of the C-Commission meeting seemed to agree with Aisyiyah women's demands,

suggesting that there should be five men and one woman in the "Tim Perumus Komisi C", the majority of the men present did not". (Dewi, 2008: 176).

The disagreement man participant appeared in their statement as follows:

"Previously, bapak already decided that there be five people (all male). Therefore, it is not necessary to add anyone (women). Five is enough!". (Dewi, 2008: 176).

Dewi explained, one of man C-Commission members also revealed disagreement on the issue.

"Since K.H. Dahlan established Muhammadiyah and Aisyiyah, there have been places for each of them (for men and women). Why do (women) want to penetrate into Muhammadiyah? It cannot be accepted (this was followed by loud clapping and cynical laughter from many male members). Aisyiyah women can participate at the Muhammadiyah Muktamar, particularly in catering" (Dewi, 2008: 177).

Based on the sentence above, it can be concluded that the men who participated in the Congress Muhammadiyah used Aisiyah as a reason for women not to be involved within policy formulation which was conducted by the C-Commission.

The cases of gender bias faced by Indonesia woman's politician were suspected to be one of causes of the low women participation in politics and being marginalized. The Perludem researcher explained that just 101 women's local leader candidates of 1.140 postulant in Simultaneous Local Elections 2018 that be held in 171 regionals. From 101 women's local leader candidates, the fact is only 92 candidates who were qualified. Therefore, Simultaneous Local Elections 2018 was only followed by 8,85% women's candidates (Nadlir, 2018). Other data, the number of woman's legislative candidates elected to be member of the House of Representative 2014-2019 was 97 people or equal to 17,32%, be reduced compared to previous period.

Explanation above is just an introduction, why the reality gender bias occured towards women's politican made the researcher interest to find out this matter as experienced by women's politican in West Java, and can be learned from their political communications. Accordingly, the researcher tries to explore how the political communication experience of Muslim Sundanese women politicians with the colleagues who majority are man, also with their constituents.

LITERATURE REVIEW

In Indonesia, several research about women politicians can be found in academic studies. Robinson (2004),

Davies (2005) and Dewi (2017), explained to Muslim women politicians' leader of Java in using geder ideas, piety and sexsuality in personal life and political strategy. Specifically, used qualitative method with phenomenology approach, Dewi said that Islamic piety idea, like wearing veil to show politeness not only signifies their islamic modernity, but also provides comfortable space for maneuver in public space. This research viewed that gender normative standards that determine the right position and role for women and men in society and Javanese politics have changed, for the shake of participation by Muslim women in public space.

Furthermore, Dewi (2008) and Aryanti (2013) was also trying to verify Muhammadiyah's prespective about women's leadership who play important role in determining what the demand for women's leadership is in the movement, based on 45th Muhammadiyah Congress in July 2015. Using a case study approach, this research showed the difference between prespectives and contempo-rary pratices, and evaluate textual approach support to understand the devine message to women, men's sentiment, and the rejection of the rules of affirmative action to accommodate women in Central Board of Muhammadiyah.

In addition, Hardjaloka (2016), who analyzed rules of protection guarantee of political rights to women, prespective by the 1945 Constitution of the Republic of Indonesia (UUD 1945), Election Law, CEDAW, ICCPR and Political Women's Rights Convention, and how political women's rights by de jure and de facto prespective by women's representation and state policy about that. This research used normative-descriptive method, explained characteristics of women's representation in the parliament wich is associated with related rules. The results is that although in UUD 1945, Election Law, 7th and 8th articles of CEDAW and Political Women's Right Convention, all of regulations stated that women have equal political rights.

Meanwhile, the result of research conducted by Indah (2016), showed women reporter toward sexism wich is an externalization stage. The prespectives consists of (1) Sexism as gender discrimination, (2) sexsim as prejudice of all party, and (3) sexsim as a habit in editorial room. Informant's experienced with sexist behavior in the editorial room is objectivity stages wich divided two from sexist behavior, that are (1) verbal sexsim, (2) policy sexism. The process of externalization and objectivation occurred simultaneously as long as the informant through her profession

Based on Kagoya (2003), which attempts to understand about women

Table 1. The profile of candidate

No.	Name	Age	Domicile	Party Affiliation
1.	Hj. NS, S. E	63	Bandung	Golkar
2.	YN, S. Pd	44	Bandung	PKS
3.	Dra. Hj. YK	50	Bandung	Gerindra
4.	LSS, S. Si	43	Sumedang	PKS
5.	JW, A. Md	47	Depok	PSI

position in politic of Dani tribe, the reason why there is not power upheaval of Dani's women, and how far the attention from regional government to involve the women in political action and decision-making in legislative and executive institution(s). Based on that research, it is known that Dani women have interest in political parties because they assume that political parties are not only for men. However, because of strong patriarchy and war custom of Dani culture, the political field and custom law only belong to men. The policy always gives the disadvantages toward the position and the existence of women. Dani's women activists realize that the number of women is bigger than the men. But, during this period, Dani culture makes women position is identical to the kitchen and political world is identical to the men. That's what makes the aspirations of women are less accomodated. Dani's women are less reputed because their inadequate human resources and they get less attention and chances from the men. The influences of parent and husband are very strong in

giving motivation for their daughters to join the political parties. Women activists have strong commitment toward church organization with the doctrine that forbids the women to become the leader. The issues of gender equality in Dani tribe, including religious teaching and women life are needed to be fighting for. From this literature review, researcher obtained a view in politics of the women's representation issue still facing with patriarchy.

Simply, Sunda can be defined as Sundanese tribe, an ethnic group who live in West Java Province namely Tatar Pasundan. Approximately 15,41% of Indonesian people is Sundanese, and majority they are Muslim (Rohmana & Ernawati, 2014).

Further, Muslim is a call for people who embarace Islam. Therefore, Muslim Sundanese are people who embarace Islam. Therefore, Sundanese women Muslim are Muslim female who was born or live and as a role in Pasundan.

The review above, underlies the researcher to determine the informants

who were determined purposively using the following criteria, women politicians were born and grew up in West Java, Muslim, and have parents from Sundanese tribe. The informants wearing veil, have been married and almost all have daughter. All informants were career women before becoming politicians associated with Sundanese values that egalitarian, from father's and mother's descendants, unlike in Patrilineal Arabic.

This research used a case study approach with interpretive-qualitative paradigm. The researcher wanted to understand how the experience of interpresonal communicate experienceed by Muslim Sundanese women politicians in West Java. The data obtained through several techniques, that are observation, deep-interview, literature review and document.

The object of research focuses on how the communication experience of women politicians in developing political communication with the partners in the office and their constituents as a parliamentarian. The subjects were five informants of Sundanese Muslim women politicians, who qualifies: 1) Sundanese Muslim woman who was politician and domiciled in West Java, 2) Has been a politician for the past year, 3) Wearing a veil (as an islamic identity) (see table 1).

RESULTS AND DISCUSSION

The coding results show data, five informants have diference age, three people was catagorized over 30 years old, and two people was catagorized 20's years old. When they have following political party, have diference reaction. One people felt inferior, three others felt normal, and one felt good.

Four people said that they must be learn political culture to adapt with new party. They learn by observing the habits, plus minus and comparing among the colleagues in other party. In other hand, they learn by doing, participate in various party activities at a time familiarize with their party values.

An informan explained, although she was accustomed to the political party because she got educate from her parent (as well politician), but because she has Gerindra cadre, diferent party with her parent who is Golkar administrator, so this condition made her must be read up again.

In the establishment relationship process, like as Newcomb, Berger, Zurin, and Duck (as cited in Rakhmat, 2009) explained, first step an individual must be through when he/she try to establishment relationship is introduction, where they are explore short information each other, and then if they feel match, the next step is self-disclosure.

This also happened to informan's experience, started by introduction with new person who become her partners, and then explored short information each other, if they found a match, they would open up. In this step, informant thought have back-ground match with partners.

As conceptual, the next step is self-disclosure. In this step individu will open up and develop interpersonal relationship. The informants said, when they have been in party and doing routin party activities, the researcher find three-time catagory when informant develop their relation with partners.

1) An informant every day meet her party partners because she is a member of Local Peoples Representative Council in Bandung.

2) Three informants meet regularly with party partners in weekly administrator meeting, coordination meeting, and others.

3) An Informant rarely meet with party partners (except in same campaign) because she is a new person and her party management is still not good, there is no coordination of meeting yet.

When informants meet their party partners, many things they are talking about. Commonly, they talk about party program where three of five do that. Moreover, three of five informants

diferentiate the topics between male or female partners. They admitted that they are more confident talking about personal things and domestics such as family or daughter with female partners than male. Furthermore, they will use simple language with female partners, meanwhile with male, the majority topics is work problems such as performance problem, winning strategy and campaign movement, and people problem. Two others informants, claimed that when comunicating with partners does not differently topics either male or female. They felt with party partners were organizational people so as did not difference, otherwise they are must be collaborating to reach their goals.

Conceptually, self-disclosure has impact to next step, that is strengthening relationship. In the step, the informants and partners preserve their relationship. There are four aspects play a role, 1) Intimacy 2) Control, 3) Response, and 4) emotional tone. If all the aspects do not exist, the interpersonal relationship will not develop to the next step (Bryant, & Miron, 2004; Holmes, 2005; Morissan, 2013).

In the interpresonal relation of Sundanese Muslim women, familiarity aspects and sincere responses are two important things for informants. Familiarity aspects can develop in self-disclosure step. In this research, meeting insensity did not provide impact to familiarity

(Heryana, 2012). However, the topics be discussed more have familiarity impact. The informants who discussed about informal topic more have familiar because they opened personal information. Two informants, told about their daughter and family with partners, while three others told about formal topics, such as program, winning strategy and governance problem. The second factor that has impact to strengthen relationship is response, how response that is provided partners to informants. Findings indicated that the response caused two things, that are the partners majority are Muslim and Sundanese.

Islam has been developing in Sunda since 14-15 centuries. This fact brought on majority Sundanese are Muslim (Muhsin, 2010). Veil is one of doctrine of islam. In Quran surah Al-Ahzab verse 59 Allah said *"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) their outer garments. That is more suitable that they will be known and not be abused...."*.

The informants who have been interviewed by the researcher were all Sundanese, Muslim and wearing the hijab. The use of hijab in the party also played a role in treating of partners towards them. Three out of five informants felt that hijab made coworkers appreciate and respect them. For them, Indonesians are now learning and exploring Islam, hence they understand that Muslim women are obliged to wear the hijab. Likewise, with the party partners of the informants, they also studied Islam. Even in one party there is a regular taklim for members. This phenomenon makes them judge that Muslim hijab is more positive than Muslim women who do not wear hijab due to the fact that they are obedient to Islamic teachings. In addition, the informants believed that the use of the hijab had an impact on the electability of female candidates. Understanding of the informants, Indonesian people who are predominantly Muslim will choose candidates who are both Muslims. If a Muslim woman legislative candidate does not wear the hijab, the community will question her Islam. Therefore, the use of hijab also increases the performance of Muslim legislative candidates. The use of the hijab according to them also increases the aura of authority which makes male partners become reluctant and hesitate to treat them negatively (such as teasing or making physical contact). In spite of the fact that, the use of hijab must also be accompanied by refinement of character and good character.

In contrast to the previous informants, other two informants felt that the hijab

they used did not limit their social interaction. This due to the reason that people in their party come from different religious and cultural backgrounds, hence the issue of wearing hijab related to religion (SARA) has never been a topic of their discussion. In addition, according to the informants the use of hijab or veil in Indonesia is common, hence Muslim women wearing hijab are considered normal, even more normal than those who do not wear hijab. Therefore, their interaction with male partners is normal, for instance interaction at school or in college.

The informants are Sundanese and live in West Java. They grew up in a Sundanese community and worked with coworkers who were predominantly Sundanese. Hence, more or less there is an impact on the way they interact in daily life and how treat them.

An informant feels treated like mother for partners, because their age gaps are quite far and because she is treated like the elder by other partners, she has her own call as "Indung". For her, that call makes their family-like relationship tighter. The *Indung* (mother) is spiritual symbol of women for all Sundanese. *Indung* is the sign of life, prosperity, and tranquility. *Indung* is believed to have the higher life force than the men. Therefore, the "*Indung*" becomes the appreciation from

Sundanese society for women (Sumpena, 2012).

Next, two informants feel that they get privileges. They feel guarded, protected, and respected by men partners. When there is such an event, the two informants and their women partners are always to be the first ones who able to pick the dishes. When there is an agenda and they must ride the vehicle, they and women partners are always attempted to ride the car, while men partners ride motorcycles. The special treatments for women are also be shown by appreciation and support for ideas of activity that are proposed by women partners. In the Sundanese society, women must be highly respected and treated as best as possible. Women are considered as source of life, so there will be no brightness and strength in life without women. The high degree of women is still related with the concept of Indung which is included in one of the proverbs In Sundanese. That is *"Indung tunggul rahayu, bapa tingkat darajat".* It means that mother is the key of security and the main of prosperity, while father becomes the carrier of the degree of life. So that, the meaning of that proverb is there is no more happiness and salvation without mother's prayer. It is also known from the proverb, the word Indung are precedented over father (Nugraha, 2010).
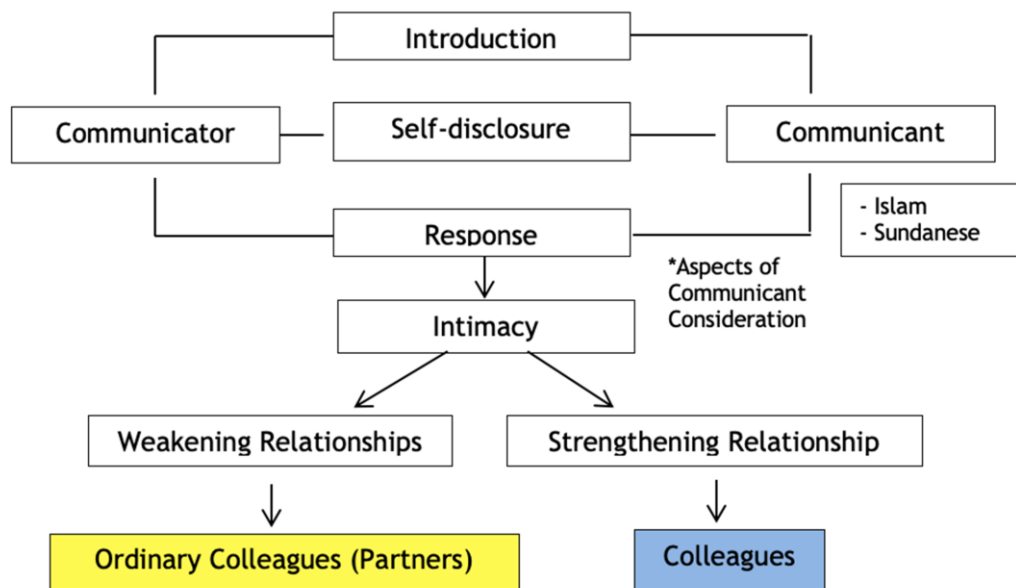
Figure 1. Sundanese moslem women politicans with their colleagues

Two informants with the partners have been preserving Sundanese language. They did not feel special treat, but feel Sundanese culture keep everlasting through atitude and behavior in daily live. The exsample are such as use greetings *akang-teteh, mang* and use Sundanese language when meeting. Moreover, they use Sundanese language when campaign and socialize to people. According them, people will feel interest because ethincal.

The phenomenon of informants who did not special treate from men partners related with Sundanese kinship system that egalitarian, equal, and at the same level (Haris, 2008). That is related with one of Sundanese motto, "*Silih asih, silih asah, silih asuh*". Which means love each other, improve each other, and protect each other (Fitriyani et al., 2015). Two

informants applied *silih asih* and *silih asuh* concept with partners and society. *silih asih* was applied with using appellative *akang, teteh, mang* to partners. It is form of affection from informants to party partners and family. Moreover, *silih asuh* concept was applied when they are using Sundanese languange when discussing and meeting. This matter makes close and will easy to help each other when facing problems.

Based on the discussion about hijab and partners treatment, informants are respected and appreciated by partners because of appreciation of Sundanese society to vieled women are more positve than not vieled. Informants who are wearing hijab are considered obey religion. Meanwhile, based on discussion result about Sundanese culutre and partners

treatment, informants were treated by their coworkers because positionally they were considered equal with men. Moreover, because Sundanese culture who love and protect each other, and women's position as *Indung* is source of life by Sundanese.

Response received by informants are sight of the view to their partners. Two of five informants told party partners are their support system. The partners place them as legislative candidates and also to help made campaign props, socialize, and introduce to people include to share the campaign props.

Two of five informants sense their party colleague be a way to self-intropection. The colleague many to reminded, provide input, suggestion, even cirtic to them. Informants did not at issue with that and feel that is important to self-intropection, measure theirself, and for the progress.

One informant said that the partners did not important in the performance as politician because party administrator in local did not working well, so he/she walk alone and party was not support as financial.

Based on the result, two informants who already in self-disclosure successfully to develop familiarity with discussed about formal and informal topics run into Strengthening Relationship where they preserving relationship. This relation type

is called as "The Colleagues". Informants and partners to be colleagues when getting acquainted and matching. Further, they meeting with the colleagues as regularly and develop familiarity with discussed informal topics such as daughter and family. Partners provided good feedback with respect and appreciate informants and did not discirminative. Finally, Informants will be strengthening relationship to be colleague where they can develop their relationships prefesionally and personally. Informants also claimed that their colleagues are a support system.

Other three informants that have been self-disclosure step did not sucsess to develop relationship by only discussing formal topics and became an ordinary colleagues (partners). An Informant missmatch with the topics to partners because when searching for information find different campaign stlye that means there are difference their value. At the end, their relation became ordinary colleague/partners, just communicate about job and lack of openness and trust.

To develop intimate and communicate with constituentes, the informants need the methods and the right ways. To decided those, they must be saw they experienced and condition from constituentes in West Java.

The Informants realize when they will do campaign and socialize to constituents, they need big funds. This matter to be one of the obstacles. The main cause is their position as housewife who manages household finance, so that they must devide the money for household needs and campaigns. Meanwhile, men politicians easier to spent large amounts of money. Some informats from middle class, so they must prepare their savings for campaign.

These financial constraints have an impact on the way informants initiate campaigns and socialize with the constituents. The candidates are campaigning more by *blusukan* (inspection). The *blusukan* campaign method is carried out by visiting the people who are in constituency of the candidates to introduce themselves and initiate voter socialization. According to the informants, the *blusukan* method is more effective than an open campaign that uses a motorcade even more effective than build in billboards and banners due to the fact that the informants can interact directly with the people and know what problems are being faced by the people. The people will feel closed to the candidates and feel cared for. Therefore, the opportunity for constituents to support the informants is even greater.

Furthermore, the informants felt that in order to get closer to constituents, they have to be knew by the people. If they are not known to the people, people will question "who are they?" and doubt their capabilities and competencies to become a legislative member. To be known by the public can not be in an instant. They must go into the people for years before finally being known by the public. They feel that it will be difficult to become a legislative member if they do not have any organizational background, moreover social organizations and they also must start from their circumstances first. Hence, they join social organizations in their circumstance such as Family Welfare Empowerment (PKK) groups, RW (Neighborhood Association) Forum, and so on. In addition, there is also a sense of lack of confidence when introducing themselves to the people or district (the target people of the campaign), moreover if they openly ask their constituents to vote for them. Therefore, they have a strategy to approach constituents.

Firstly, they must take the initiative to approach Constituents, when approaching the people, they must put their smile to the people due to the reason that they think the Sundanese will be good if they smile first at them. After that they will get familiarized while welcoming constituents to small talk, for example family-related topic. Family topics will make constituents

feel cared for and can dissolve the distance between them.

When socialize with Constituents they felt that their attitudes and behavior have an impact on constituents' responses to them. Two informants said that the first impression on the people have an impact on the people's judgment of them and the party. According to the informants, when the first meeting with the people left something that was not pleasing, they would definitely remember it at any time in spite of the fact that the people's judgment could be changed by their good behavior in subsequent meetings. Therefore, they always try to give a good impression to the people, by consistently showing the same personality on a daily basis with the campaign. Then give examples of good behavior such as polite speech, prioritize family and attention to the people by helping each other when there are difficulties.

Then an informant felt that good attitude has an impact on people support for her. Closeness with the people is important, hence informants develop communication that is not distant from the people. One of them is by being humble, not patronizing and protecting the people, hence they are more open to express their aspirations. In addition, visiting the neighborhood frequently and help them when there are problems. She believes

that by always strengthening relationship with the people, will automatically provide support.

Two informants saw Sundanese people were actually good, but will change if legislative candidates did not provide money when socialize. According to them, this phenomenon has been happening since general election 2009, where legislative candidate be elected directly. When strict and open competition between candidates, they began to buy ballot people. These matters made corruption which are conducted by legislative members because will return their capital campaign. These phenomena there were no law that regulates expressly made habit and culture in society. However, the informants known this culture, did not directly following people's wishes. They trying to educate about money poilitics when socialize.

The informants also felt physical appearance was important things to show good self-image in front of constituents. Through appearance, informants have characteristic and image to people. There are who wants to be a religious person, there are also informants who want people to see him as a biker, not a socialite. The other chose to adjust how to dress with the event. Despite their differences, they all agreed that physical appearance have

an impact on their self-image in the people prespective.

Two informants said that they must take care of style to prevent negative comment from people and protect party image. For them, good appearance is not sloppy, not exaggerated but also without makeup, neat and polite. They feel when they do not take care of their style, peole will jude they can not take care of themselve and have worst characters. Negative thiking to them as legislative candidates will impact to reputation.

Three informants thought the people did not see physical appearance when socialize to people. They more considered the wealth, candidate's popularity, and care to people's problem. However, people feel care about appearance is a must, to be polite, neat and good looking made people pleasant.

Based on the explanation above, we know that physical appearence is something important for informants. Although the people don't give comentar, the informants still care of their appearance. More than that, if the people give opinion, physical appearance will be influenced their performance as politicians and legilative candidates. Why is physical appearance important for Sundanese Muslim women politicians? It is relating with loveliness standard and ideal women for Sundanese. In Sangkuriang folktale, the

prominent character, Dayang Sumbi, become reference for women character which is ideal to Sundanese. The result of Iskandar research (2012) declares that physical character of Dayang Sumbi is beautiful, ageless and take care of themselves frequently (Iskandar, 2012). And how about beautiful person in Sundanese perspective? In Ansory research under the title "The myth of loveliness from Sunda's women in Sisindiran" declares that sunda women who is beautiful called Nyai. The requirement if Sundanese women can be called Nyai are they can make up, fashionable and have good behaviour (Yuliawati et al., 2017).

However, like Islam that have assimilated with Sundanese culture, beauty standard of Sundanese modern has assimilated. That are women have ability to dess up, be stylish, have good attitude, and wearing the hijab. Moreover, previously explained modern Muslim Sundanese view women that wearing hijab more positive than do not. Thus, informants showed and prevented their appearance for fulfilled expectation or standard of modern Muslim Sundanese.

But apparently beauty standard for modern Muslim Sundanese still occur contradiction with the islamic doctrine, that is *tabarruj*. Tabarruj concept is in Quran

surah Al Ahzab verse 33, *"And settle in your homes; abd do not display yourselves, as in the former days of ignorance."* the meaning of Tabarruj is showing off clothes and jewelry in front of men who are not their mahram ([Walid, 2011](#)).

The informant who following this standar automatically opposite with this concept because still prink, fashionable in front of the partners and their constituents who are not all female. However, so far they never got complains because this contradiction. In addition to appearance, atitude and behaviour claimed have impact towards people viewpoint to them.

CONCLUSION

There are two motives for Sundanese Muslim politicians to get involved in politics, namely: 'Because of' motive and 'In order to' motive. 'Because of' describes women politicians following politics because of being educated by their parents as well politician. This profession has been daily experienced in informant's family. Moreover, some of them did not have any plans to be politicians, but because frequently interacting with recitation group, they are motivated. Another 'because of' motive was because the woman politicians want a changedescri is because women politicians want to a change on society and makes herchanges

people's live and they want to be an agent of change.

In Order To motive, can be identificated from Sundanese Muslim women politicians desire being mediator between people and political institution like legislative body. In addition, there is also a motive to make political policies that are pro-women.

As for Sundanese Muslim women politicians communicate experienced in West Java, especially when interacts with party partners was interpreted to develop interpersonal relationship process.

Whereas political communication when interacts with their constituents in West Java, was interpreted as communication strategy to develop sympathy and constituents support.

From the research there is fact Sundanese Muslim women politicians in West Java seem choosing sub ordinate position instead of ordinate, this is due to the patriarchal culture was still strong in West Java people who majority are Muslim.

Recommendation

Recomended to women as general to be involved in political practice, because politics need a women role for Indonesia to move forward. Moreover, recomended to goverment, KPU, and NGO from political field for provide to people about general political education, anti money politics, and

how to vote in polling station as a whole, so that money politics does not continue and people following to solve that.

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